وه و حدم

ذِجِيْتُهُ هِم مِنهُمُهُ وَذِمِنهُمُهُ هِم فِحُوهُ فَهُ وَذِفِحُوهُ فَهُ هِم يُقِعُ

مر حذَق دمده عدد

وعەدُد مكِسَمَد

دۇخې مەشق خە دەكحب دىڭجوھ خەتھە دىددى خجوبعەك ھىلىڭھەڭىكە دۆرەد

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THE DISTINCTION

Of Nature from Hypostasis, and of Person from Faces

From the Rook that is called

Harmonious Texture

Of our teacher Yoḥannān Bar Zō'bī, done at the request of Mār 'Abdīshō' Metropolitan of Assyria

YOḤANNĀN BAR ZŌʿBĪ - مەنىپ قة وەلىقىد

The Syriac text from this document is from Joseph Kelaita, Margānītā, 1924, pp. 98-106.

The English text from this document is from Mar Eshai Shimun, The Pearl, 1965, pp. 82-91.

[82] Nature is distinguishable from hypostasis, by its essential qualities. Nature is universal but hypostasis is specific. When nature is divided it constitutes its species and also its hypostasis. But when hypostasis is divided it is destroyed and rendered meaningless; because if you were to divide hypostasis into parts, it will be destroyed and rendered meaningless, and it will not retain its natural qualities.

Nature is simple, but hypostasis is compounded. Hypostasis is visible to the eyes, but nature is visible to the mind. When you speak of nature, the mind encompasses all, but when you speak of hypostasis, the mind embraces only one. This is the difference O, Father, between the nature and the hypostasis.

حنة يمه فعبه المجوهد، عدفه وم حذوقه المجوهد، عدفه يمه وم تجية: حنة يمه ومهود حدوثه حنة يمه فع ونفذ الكه: عمقه يم وهة بك حد عدفه وم ها ونفذ نكه: عمقه يم قمنه عم بدر فنه عودننه البه:

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[83] Let us now speak of the difference that exists between person and hypostasis. Person' is unlike hypostasis in the qualities which it possesses, namely, such as beautiful, hateful, hideous and black. But in hypostasis there is only one (attribute), for it is one and the same. But in person there are many, because of the many attributes that it possesses. Of qualities I mean, son of so and so, beautiful or ugly. These characteristics appertain to person, that which signifies hypostasis. Hypostasis has been spoken of as a small part of nature. Person has been spoken of as a small part of hypostasis. This is therefore the difference between hypostasis and person.

Let us now speak on the difference between face and person. Person is different from face in that it does not possess the concrete image of the mind. Face is impressed (concrete), but person is not concrete. Person is a small part ينخذ هوب بَدُ عودَتَنَا: دِنبِهِ كَفِدُوفَا مِنهُ عَدْمُ عَدَهُ هِم عَدَهُ [99] عَدْبِدُ فَخُوفَا عِدْمُ عَدْمُ عَدُمُ عَدُمُ عَدُمُ عَدُمُ عَدُمُ عَدُمُ عَدُمُ ع

يەخە مەج خىك كەختىدى دىم دىقدى كەم قەدەقە، كەبت قەدەقە مى ئىقد، كىر تىجىدەم يەدەھ، دۆلىتد، ئىق تىجىدىم، يىل، قەدەقە دىل كى تىجىكى شە، قەدەقە كىلى، قەدەقە دىلى ئىلىسىدى شە، دەخمەت

¹ In Greek, qnomā is called 'hypostasis': it shows its existence and by it, nature is known. And of parṣopā, 'prosopon' is what it is named. For us easterners, we confess this: that Christ our Lord, is two natures in one person, the Son of God. When the question of Divinity and Humanity is brought into the midst, in order so as to distinguish the natural properties of each nature, then of necessity we are led to the discussion of qnomā by which the nature is distinguished. And from this, henceforth, it is shown in truth of two qnomē preserving the properties of the natures, in one person of the Son of God.

[&]quot; نەئلىم ئىدەشد سۈس وەقھۇكھىھ ەە دەلەر كىزە ھىدۇبى دو ھىدېدك دىرە. بالدەرەڭ كەدەمەكە، ھىنمورى سېر ئەچەلىق ئەدوبىل ئەختىنىڭ ئەڭ، ئىڭەەت ھۈس دىتى جىنى كەلەنگە دۆھ دېلاگە، بۇ چىلىڭ، ۋى دېلامەش، ئەئىتەش، ئىگىدۇ، ئەخەلىق ئەشتەشدە دېلىنىڭ، تىننىڭ، ئەرى جى ئېنىق چىدەكە ئەكى سەئەن ئەنىرە جە ھىدېدى. دىرەن، ئايسىدەن، خەندەش، دەۋى سەقىد ئىلۇد دېلىنىھە، دەنتە جىد كەنەڭ، دېرە دېلادى،

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of hypostasis in which it is set. Face is a small part of the person in which it is set. Person is outstanding in the hypostasis of which it is a part. But face is not outstanding in the person of which it is a part. Face denotes person, but he (person) cannot denote the face. Person denotes hypostasis, but hypostasis does not do the same. And hypostasis denotes nature, but nature does not do the same. Nature contains hypostasis, for it belongs thereto in entirety. Hypostasis likewise contains person, for it belongs to it in entirety. And person contains the face which is impressed (situated) in the tower of [84] senses. This is, therefore, the difference of these four expressions.

Let us now demonstrate the facts concerning each one of them - nature in the manner of man, hypostasis in the manner of Adam. Of person as beautiful, as of the age of thirty three years. And the face which is concrete impression of this image, is the manifestation of his person.

نِيهُ! هِخِيكُ هُمِهِيمُ!: وَصَدَّهُ مَدُا مَدُا مَدُا هِدَوِي، حَنْا لَجُونَا وَجَدَنَا: وَصَدَهُا لَجُونَا وَلَاْقِ، وَقَدُي فَلَا لَيْهِ جَلَيْنَا: جَدَ هَكُمِي وَهُرُكِم عَتَب. وَلَقَالِ صَحِيكُومِ وَوَقُمِه: هَمُكُم عَتَب. وَلَقَالِ صَحِيكُومِ وَوَقُمِه: هَمْنَتُنَمُا وَقُدْهُوهِ فَ

Person in like manner is divided into its four divisible species, as it has been divided by the Holy Father Mar Tīmātē'os. All the objects that exist in the world, possess person. Some of them possess both hypostasis and person.

<u>ﻓﻐﻮﻩﻗﯘ, ﮔﯩﻨﯘ ﺩﯦﻴﯩﻐﯘ,ﮔﯩﺪﯗ, ﻛﯘﻧﻮﺳﯘ, ﮔﻮﻧﺠﺖ</u> ﻭﯗﮔــــភﯘ, ﺋﻮﻧﻐﯘ ﺩ<u>ﻓﻮﻟﯩﮕﻪ ﻧﻮﻧﯩﻨﯘ: ﺋﻮﭖ, ﺷﻐﯩ ﻣﯩﻨﯩﺪﯗ,ﺩﻩﺷ. ﻣﯩﯔ ﻳﯧﻘﻪﯕﯘ, ﺩﯦﻨﯩﭗ ﺳﯩﯖﯩﺨﯩﺪﯗ: ﺩﯦﭙﯩﻜﯩﻨﻪﺳﯩﺖ ﺧﯩﺠﯩﻴﯩﭗ ﻓﻐﯘ, ﺷﯩﺘﯩﯟﯨ ﺳﯩﻨﻪﺷﺎ, ﺩﻩﻓﯜﺭﻩﻗﯘ: ﺧﻪﻧﺎﻳﯩﭗ ﻓﯩﻘﺘﯩ ﻣﯩﻠﯟﯨﺮ. ﺳﯩﻨﻪﺷﺎ, ﺩﻩﻓﯜﺭﻩﻗﯘ: ﺧﻪﻧﺎﻳﯩﭗ ﻓﯩﻘﺘﯩ ﻣﯩﻠﯟﯨﺮ.</u>

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Some of them have neither hypostasis nor person. Some of them have person but do not have hypostasis. For example, such as wood, brass and all the inanimate objects. And those which possess both hypostasis and person is the animal kingdom. Especially the rational, corporeal and incorporeal. And those which possess neither Hypostasis nor person, are those which do not exist, either because their nature was dissolved or do not yet exist. And those which possess only person, are things such as death², corruption, curse, evil and sin, are taken personally.

ويدوم كلتؤ، جم عدة فدا: قذية وجم فدوة قد محدوم بقت فدوة 12 وم بقت فدوة 12 وم بقت قد 12 وم بقت فدوة 13 وم بقت مدة 14 وم بقت مدة 14 وم بقت مدة 14 وم بقت 14 وم بقت

Person again is spoken of contrariwise. Either indicative of hypostasis, or the tower wherein senses reside, or the most significant indication of hypostasis which is set in the face, or again affirmative of a natural relationship between all the four legged creatures.

۵٥ ب فدی فقل جدی بخد: جوتل ۱ سفتلا ۱ سفتندیم. آه حضو گفل جمده فعد: آه جکوگل نسبو قرکیل. آه حجه فقل نسبه بند: بعده فعل مجبقل جفاقل. [101] آه حبیح مقبق حنت شنگ: جمع معده و بازد بازد بازد و میکند.

The first definition, however, appertains [85] to incorporeal natures; but the other three to incorporeal natures. This is subdivided into five categories, neither more or less according

۵سەقدە كىد ئە ئەچۇندە: كېنتى دكە كىد كىد كىد. كىلىم چىم ۵گىغە دىشقىدە: كېنتىغ ھىجةكىنىد، دېنتە دېدەن، ھەيدىدە: سىشتە

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to the definition of the ancients, viz., natural or assumed, and also received as an honour. The fifth category is defined as that of order and honour. Natural, for example, they spat on his impressed face³. The borrowed, as they sometimes attribute person to inanimate objects.

The person of heaven⁴ and earth you are able to distinguish, but the sign of the present time you disregard hastily. Borrowed as when we assume a person other than our own, as for example, I was alive before⁵ I transgressed the command. Person assumed by honour is in the manner stated by Paul, namely, do you judge⁶ a person by outward appearance? This is hypocrisy. And that which is assumed by honour as stated by Our Lord: "Whoever receives you also receives me".

يىنى، حونتنى، دگر بىدىنى دىسىدىن، نىي مەنىد دەنىد فېزىدىنى دىنى دىم ئىدىكد، ئىسىجى ھەب دېلىقدى، ئونى دېسىنى چەرنىد: جونى دېلېقى دېلىقدى، دىنىن ئېرىنى دۆنىدىن، خەس كىر دۆقەسەن قىبىدىد، ئىدىكى ئېشى دەسىمىن، فدودقى كىر مىقتىقى،

³ Matthew 27:30, Mark 14:65.

⁴ Matthew 16:3.

⁵ Romans 7:9.

^{6 2} Corinthians 10:7.

⁷ Matthew 10:40.

⁵ مدهد: حو: 30. مدؤسوها: سو: 65. 5

⁶ء محکد: س**ہ**: 3

^{7°} قەمەمىلى: و: 9 %

⁸ ت موددهم: ۵: 7÷

⁹⁰ محكم: من 40 ±0

There is another type of person which appertains only to God and which signifies His manifestation when He shall be seen by His saints, as stated by our Saviour concerning the little ones that they must not be despised, for their angels at all times [86] see the person⁸ of the Father. The person of unity, of manhood and of the Godhead is defined as assumed, and also one of order and honour.

But all that has been said from the beginning of this discourse to this point, are merely a gateway and an entrance to the divine learning. The name God signifies a common nature. The name Word signifies the hypostasis of the Word. And the name Son signifies the person of the Word. The Word is not different from the rest either by nature or by hypostasis.

The Word is not different in nature for one and the same is the essence. Nor does He vary in hypostasis from Him who is transcendent. Only by the designation of the person of Sonship is He different from the Father and the Spirit. And He united Himself to the man of our race in the person of His hypostasis. Therefore, the unity of the Word with manhood which He assumed from our race, is one of person and will and not of nature and

١٠٨ وقل ١٠٨ دقل وقد وقفا: وهم الخد المحمد المح

حدوم قدم ويه فخة: جم حدد وحدقه حدوم قدم ويه ويقته الموقفة وجد الموقفة وجد الموقفة ويه ويقوم الموقفة ويه ويقت الموقفة ويه ويقت الموقفة الموقفة ويه ويه ويقلم ويقد الموقفة ويه ويقلم ويقوم ويقوم

جَجِنتَهُ كَدُ عَدَبِت مِحْكَمْ: مِحْكَدُ دِهِدُ بَّهُ لِمِحْمَةً، مَنْعُكَدُ مَبْعَكَدُ مَبِ جَعِدهَمْهُ عَدَبِت: مِحَ حَجَدُهُ مَعَ حَجَدُ اللهِ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْكُمُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ اللّهُ عَلَيْهُ اللهُ عَلَيْهُ

⁸ Matthew 18:10.

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hypostasis. And since it is by person and will which is supreme over all, hypostasis drew nigh in His person to our manhood which was made God, and was likewise superabundantly enriched by His essence according to the authority of His Godhead.

ەجىيجىنئە ئەر جى حىڭ. جەنجى سەنخە حەدىدەكە: كىنىمۇر، دى دىھىندەش، بىمبد چىنە يىم ئىقد، ئىل سەكىلى ئىكمەرەر.

For if by nature and hypostasis the unity had been effected, then by nature and also by hypostasis the Word is not separate from the rest, then the logical inference is that the Father and the Spirit were also [87] united to our manhood, and tins would be contrary o the orthodox doctrine of the equality of nature. For if the person of the Word which is the eternal Son, along with the will of the Father and the Spirit vas united with our manhood, then it follows that the Son the person of the Word divided the unity of our human nature, and especially by virtue of the fact that by will which is the most exalted and supreme, it follows that also the Father and the Spirit9 dwell in the sanctified temple of our manhood, in that case the unity which is attributed to the person of Sonship, in that He dwelt in the temple of our manhood, is just a story, and it follows that it was all the three hypostases that dwelt according to the definition of will.

 $\frac{\alpha}{4}$ $\frac{$

⁹ Collosians 1:19, 2:9

[°] مةكمن: 1: 19. ت: 9⊹

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In that case our human nature is united to the person of the Word, and is the exalted temple to the Holy Trinity. For in as much as the name Father does not indicate its essence, but it only indicates and imprints (on mind) the hypostasis. Likewise the name Word does not indicate its essence, but it only indicates and imprints the name of hypostasis. For this reason the gospel which was preached throughout the world, was ascribed to the Word when speaking of incarnation, and not in the name of God which indicates the essence. But in the name of the Word which indicates the hypostasis.

For if the [88] Word¹¹ became flesh, and the name Word is indicative of hypostasis, and the hypostasis is indicative of the person which is symbol thereof; then it follows that the flesh was united to the person of the hypostasis of the Word. In which case the Word the only begotten of the Father, expressed His image in the flesh, and He likewise imprinted the flesh which He took by the name of His Essence and Authority. It united with and also conjoined the living and rational flesh, the Person of the Word is the Son, who is distinct from the Father and the

إِرِيدَ مِحَدُهُ اللهِ مَعْدُهُ اللهِ مَحْدُهُ اللهِ مُحْدَهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِلمُ اللهِ اللهِ اللهِ الهِ اللهِ ال

¹⁰ Iohn 1:1.

¹¹ John 1:14.

ئ م**ەسىم: 1: 1** ئ

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Spirit; he was united and joined to the animated and rational flesh. And as in the name of person the unity of the flesh was effected; the person simultaneously brought with it the hypostasis and the nature of the Word.

چھڏڏ. نِمغب جَجِه فِخ_خه فَنَ: جَعنه جِحَمَهِ محمنه.

So, when I say person, I speak of the name of the Son, and its very pronunciation results in two natures and two hypostases. And should the heretic reproach me by the distinction of two Sons, the attribution of person does not permit such a distinction nor in the Trinity can He have four hypostases, and thus the Godhead is delivered from confinement in the womb and the tomb.

فَخُوفَهُمْ مَمْ وَثَخِدَ لَنَهُ: كِعَمَّهُ وَجِدًا هَٰذِهِ لَمُعْدَ وَحَدَّهُ هَٰذِهِ لَمُعْدَ. وَهِمَ مِنْتِهُ فَحِدَ فَوْمَ مَنْتِهُ فَهُوْمٍ صَنْتِهُ فَهُوْمٍ صَنْتُهُ فَهُوْمٍ صَنْتُهُ وَهُومٍ مِنْتُهُ لَكُمْ جَهُومٍ مَنْتُهُ فَيْ حَجْدُمُ فَي حَجْدُمُ فَي حَجْدُمُ فَي حَجْدُمُ فَي مِنْتُهُ فَي حَجْدُمُ فَي مِنْتُهُ فَي حَجْدُمُ لِكُمُ وَمَ هَمُومُ لِكُمْ وَمَ هَمُومُ لِكُمُ وَمِنْ مَنْتُهُ لِمُومُ وَمِنْتُهُ لِمُومِ مِنْتُهُ وَجُدُهُمُ وَمِنْتُهُ وَجُدُهُمُ وَمِنْتُهُ وَجُدُهُمُ وَمِنْتُهُ وَجُدُهُمُ وَمُ مِنْتُمُ وَجُدُهُمُ وَمُ مُعْتَمُ وَجُدُهُمُ وَجُدُهُمُ وَجُدُهُمُ وَجُدُهُمُ وَجُدُهُمُ وَمُومُ وَمُؤْدُ وَلَا لَمُعْتَمُ وَجُدُهُمُ وَجُدُهُمُ وَجُدُهُمُ وَجُدُهُمُ وَجُدُهُمُ وَجُدُهُمُ وَمُؤْدُ وَلَا اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللللّهُ اللللّهُ اللّهُ الللّهُ اللّه

We believe, therefore, in one God Who is eternal self-existent, and He is in three hypostases, Father, Son and Holy Spirit12. Father everlastingly begetter, Son everlastingly begotten, and the Holy Spirit everlastingly proceeding forth, one nature equal in its essence. By nature and by hypostases they are [89] united and inseparable. It is only in name and attributes that hypostases are separate one from the other. In nature there is no separation for one is the essence. Nor are they separate in hypostases, of their on account

[104] حَوْمِهِمْ 124 حَبْدِ لِكَوْلَ: وَلْجُوْاتَ لِيَهِمْ لِكُوْلَ: وَلْجُواتَ لِيهِمْ لِلْجُوْلِ وَلِمُؤْلِ الْمُوْلِ لِيهِمْ الْجُوْلِ وَلَالْكُولِ الْجُوْلِ وَلَالْكُولِ الْجُولِ الْجُلْمُ الْجُولِ الْجُلْمُ الْجُولِ الْجُلْمُ الْجُولِ الْجُلْمُ الْحُلْمُ الْجُلْمُ الْحُلْمُ الْجُلْمُ الْحُلْمُ الْمُلْمُ الْحُلْمُ الْمُلْمُ الْمُلْ

¹² Matthew 28:19.

⁴⁴ مدهد: حدد: 19⊹

transcendancy. Where can you put the hypostasis of the Father when you distinguish it, and bring immediately after it the hypostasis of the Son, when you distinguish it; and as there is no limitation of the hypostasis of the Father and the Son, where can you then place the hypostasis of the Spirit, when you try to distinguish it?

For if there were myriad universes such as our own, they would not suffice to contain, even on of the hypostases of the essence. For the Father in His hypostasis is God and is also nature. The Son likewise in His hypostasis is God and is also nature. Likewise the Holy Spirit in hypostasis is God and is also nature. In the Godhead and in nature each of them is Him complete, and they do not constitute three natures nor three Gods. Therefore, by nature and by hypostasis there is no distinction, but they are only distinct in their attributes and in personal appellation.

The attributes of the Father are the begetter and not begotten, also the cause and Fatherhood which signifies the appellation of His hypostasis. The attributes of the Son the begotten and not begetter, also the Sonship and causation which signifies the appellation of His hypostasis. And the attributes of the Holy Spirit neither begetter nor begotten, also causal and proceeding which signifies the appellation of His hypostasis. But Father is Father and He is not Son or Spirit, [90] and He is distinct from the Son and the Spirit in the

ئىقد ھەسمىمەس كەسەنىدا: دَبْتُرْ شَدْ دَفْقِد ئىكە كەر، دېنىڭ ئەكۈە كەسەنىدا: نېدۇد شىر دَقْقِد ئىكە كەر، دىن دكىم ئېدۇد كەسەنىدا: ئىسەنىدا دۇئىد دۇنچىدىدانىدا ھەسمىمەس كىسەنىدا: دۇرىنى شىر دۇنود ئىكى كور.

وبكتْمَ يَدِهُ وَنْقِدَ: مَدُهُ وَكَا بَكْبَهَدَ، مَدُهُ وَكَا بَكْبَهَدَ، مَدُهُ وَقَدَ بَكُمْهُ عَمْدُ وَقَدَ بَكُمْ مِنْكَةً مِكْمُ وَقَدَ بَكُمْ مِكْمُ وَقَدَ بَكُمْ وَكَا بَكُمْ مِكْمُ مِنْكَةً بَكْمَ وَكَا بَكْمُ مَكْمُ وَدَهُ اللّهُ عَلَى مَكْمُ وَدَهُ اللّهُ عَلَى مَكْمُ وَدَهُ اللّهُ عَلَى مَكْمُ وَدَهِ اللّهُ عَلَى مَكْمُ وَدَهِ اللّهُ عَلَى مَكْمُ وَدَهِ اللّهُ عَلَى مَنْكُوهُ مِنْكُونَ مُنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مُنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مُنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مِنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مِنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونَ مُنْكُونُ مِنْكُونَ مُنْكُونَ مُنْكُونَ مِنْكُونَ مُنْكُونَ مُنْكُونُ مُنْكُونَ مُنْكُونَ مُنْكُونُ مُنْكُونُ مِنْكُونُ مِنْكُونُ مُنْكُونُ مُنْكُونُ مُنْكُونُ مُنْكُونُ مُنْ

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person of Fatherhood. And the Son is likewise the Son, and He is neither the Father nor the Spirit, and He is distinct from the Father and the Spirit in the person of Sonship. And the Holy Spirit is Spirit and He is neither the Son nor the Father, and He is distinct from the Son and from the Father in the person of His proceeding.

In the attributes of nature there is no distinction in His hypostases, they are all equal in attributes natural and general. For the natural attributes are proper to all of them, namely, spirit, everlastingness, nature, divinity, lordship, judgeship, authority, boundlessness. creativeness. administrativeness and immortality, etc. These are the attributes of hypostases and appertain thereto distinctively. But the attributes of nature appertain to hypostases in general, therefore, in the attributes of nature there is complete equality. Neither the Father precedes the Son, nor the Son precedes the Holy Spirit, nor is the Father greater than the Son, nor the Son from the Holy Spirit.

Let, therefore, Sebalieus be ashamed and let Arius be confounded. For only in the attributes of person does precedence exist; for the Father is the cause and the Son and the Spirit caused. In like manner in the order of counting; the Son and the Spirit follow. ەكدەمەس ئىد ئە دەھد. بەقدىد جى ئىد ەدەھد: حقدى ئە ئە دەھدى دەھدىد ەدەسسەچىد دەھدى دىھەسد، دىك دىمۇمەس حقد ئە ئىد. بەقدىد جى حقد مجى ئىد: حقدىدۇغ دىدەسەھىدى.

حجبكتْمْ، نجبنا، كه مونتا، بسته فدهس. يكا توس حجبكتْمْ، دينكْمْ، ودكة، ويكثْمْ، ودكتْمْ، وكا محموم، ووشد ودكتْمْ، وكا محمدهُمْ، وخدت وكا محمدهُمْ، وخدتْم، وكا محمدهُمْ، وجدتْم، وبكثْمْ، نوستهُمْ، ديم نوستهُمْ، وبكثْمْ، وكا محمدهُمْ، ديم نوستهُمْ، وبكثْمْ، وكا خودتْم، وبكثْمْ، وكا خودتْم، وكا خودْم، وكا كا خودْم، وكا خودْم، وكا كا خودْم، وكا ك

 But let him who is already so convinced of what we have just said know, that his conclusion [91] is incorrect as to the real meaning of this statement. For the Father is the cause of the attributes of His own persons, but He is not the cause of the hypostases, for if this were so it would tear asunder the unity. And the order of the numbers is Father, Son, and Holy Spirit. It is not in the hypostases that the precedence and separateness is effected but rather in the reckoning of the attributes of the persons. It is the Manichaens who reckon according to the order of precedence.

The Holy Trinity is not subject to numbers, or numbering appertains to conscious objects only, which by their very nature have a time limit, place, and are bounded. But the Holy Trinity is without time or place. For the first number is automatically followed by the second, and the third is likewise followed by the fourth. But in the case of the worshipful Trinity, the second does not follow the first, nor is the second by the third in a series of succession. But one Father one Son one Holy Spirit incessantly, three hypostases one nature, and one nature three hypostases. I confess in one God who is in three hypostases, He that created all from nothing and He governs and manages all.

يعدننه لحد هِ وَ يُعْدِنُ وَ كَيْحِ . كُمِكُ هِ وَجُعِدِنَهُ فَقِف : وَتِقْلُ مِنْهُذُا مِعْمِنْكُلْ هَكُنْكُمُ مُمْلًا فَدِيتُكُلْ: دِكْرُ وَجِنْهُ هِم وَكِرْ لِكِذْدْ. كَهِدَنْهُ جِمدُ - مُنْ وَجِنْهُ هِم فَرِكُمْ لِكِهُذُهُ. كَهِدَنْتُهُ جِمدُ فِدِفْتِرْ: فِعِيكِ كُمْ مَهُ مُذْتِرْ، فِكَمِيثَيْرِ جہ هكبين: نعبه ٥ض كِوكِيجْمُوجْ هَكِيدِجْهِ: كَيْدِ كَا تَفِكَ ٥٥ دِهِدِم. وَلَعَكَمْ كَمُوهُ دِهِدِم تَفِك: ٥٥ دِهِكَمْ ٢ هجبةً المِج. لِكُلُ شِم لِجُهُ شِم حَدَّد: شِم دُوسُهُ دِكَهُ لِحَبِحُومُ}، هَكُمُّهُ عِنهُ قِيهٍ مِدْ مِنْتُهُ: هَمِدِ حنثة هكمٌ؛ مدفقة في مُدود النَّة حمد بُكُوَّة: دِيْجُورُه جُجُكُجُيْسُورُجِد. دِيوه حَذْدُ حَكَ مِع كر مدح: موه مدخد ومفديه كو.